

Mission News.

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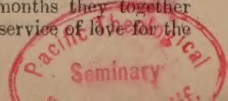
PERSONALIA.

In Grateful Memory: A Tribute.

My acquaintance with Mrs. DeForest began when she had already been in Japan several years, so my personal knowledge of her earlier life is necessarily second-hand. Concerning this period I have drawn from the letters of an intimate family friend, who knew Elizabeth Starr from childhood. Elizabeth at home was always the dutiful daughter and kind sister. The deep and sacred

sympathy between the mother and daughter was such as to inspire the mother to say, "I have shed many tears of tenderness for her, not one of sorrow." She was nine years old, when her mind became seriously impressed with religious truth. She was fond of study and a quick learner of books, growing up with the habit of doing promptly and faithfully whatever she set her mind or her hand to accomplish. Her knowledge of music was acquired by dint of real persistency. Being a genuine student, whatever she began, she carried through to a reasonable degree of completion. Her enthusiasm, amounting almost to romance, with which she looked forward to her first term as a teacher, amused her friends greatly, and she never lost her love for the employment. It was her occupation for several years, and she used the opportunity it furnished, to speak of Christ to her pupils.

It was through the writing of an essay on "Missions" that her own interest in the subject was awakened, and she began to question if the call to become a missionary would come to her. Later, upon hearing Miss Britton, then of India, but afterwards of Japan, speak on Zenana work in India, she came to the decision to go abroad, should Providence open the way. She was married to Rev. J. H. DeForest, September 23, 1874, at Guilford, Conn., and in two months they together entered upon their service of love for the



people of Japan. As a missionary in Osaka her work was a quiet one. As her knowledge of the Japanese language increased, she did some teaching outside of her regular Sunday-school classes, conducted prayer meetings for women, instructed individuals in religious truth, and in various ways performed many duties which cannot be gathered up and reported. Five children were given to her, of whom four remain; so a considerable part of her time was occupied within the home circle.

Owing to the happy coincidence of Mrs. DeForest's being on furlough, at the time of my marriage in '82, we had the unusual pleasure of having our Mission represented at our wedding. Her first term of service having been spent in Osaka, where my husband and I were expecting to locate, we eagerly availed ourselves of all the information and advice she was so well able to give. Her acquaintance with my parents and home surroundings, which acquaintance later, in interchange of visits, grew into a deep friendship, were a special bond in after years, when we were so closely associated in Osaka, not only, but during all the years of our affiliation in Japan. I can never estimate the value to me of Mrs. DeForest's example and counsel during the early years of my missionary life. Young, inexperienced as I was, with all the anxieties of young motherhood, and the new responsibilities of first house-keeping in a foreign land, she was a veritable mother-in-Israel to me. Her strength of character was a source of strength to me, and her example of thrift and economy, a constant lesson. With hands never idle, she was always looking out for some one's interest or welfare. She loved to be useful, and her sound judgment and advice could always be relied upon. Her love and consecrated service for the Japanese people inspired me to use any talent, however small, that I possessed, for the same cause. She set the pace for me in missionary zeal. Would that I might pass on to the younger generation of our Mission

wives and mothers even a little of the benefits thus received!

As has been said, teaching was from childhood, a delight to Mrs. DeForest, and she had, as a missionary mother, abundant opportunity to exercise all her ability in this line. She never posed as a musician, but because she had been so strict with herself in mastering the rudiments of music, and because of her ability to impart instruction, her success in this line was quite marked. Some years ago, at one of our annual meetings, a difficult duet was played by her two older children, in a remarkably finished style, and I could hardly believe that their only instructor had been their mother.

Solomon wrote that the children of a virtuous woman "arise up and call her blessed, her husband, also, and he praiseth her." A remark that Dr. DeForest made to me, when the problem of their children's education was being worked out, is an apt illustration of a part of this proverb, and, incidentally, of his real humility and nobility of character, giving honor where honor was due. He said, "Whatever of success our children may make in the world, so far as we parents are concerned, will be due entirely to wife. She has had almost the entire responsibility of their training and education."

When, in '86, the family removed to Sendai, my husband was sent by the Mission to assist in launching the work of the new station. He was absent from home for three months, so we both have always felt that we had a peculiar share and interest in the life and work of that field. In this new work in Sendai, often encouraging, sometimes discouraging, Mrs. DeForest was the strong support and help-meet of her husband. In the reactionary nineties, when he was sorely tempted to give up his work, his wife, by her influence, kept him on the mission field.

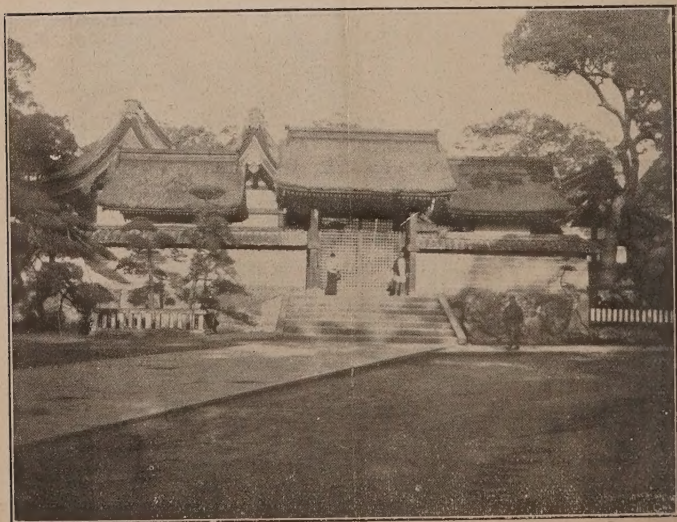
Outside, her activities were many. Besides superintending the work of her Bible-woman assistant, and associating



Mrs. ELIZABETH ELIZA STARR DEFOREST,
Born Guilford, Ct., July 9, 1845, Died Sendai, Japan, Dec. 23,
1915. Missionary in Japan during Forty-one Years.
(Photograf taken in Summer of 1914.)



Hall of Worship at Goō Jinja, Kyoto.
(See page 100.)



Usa Hachimangū, Usa, Kyushu.
(See page 100.)

herself with the church life, she usually had one or two singing classes and some organ pupils. The social part of her work during her husband's life, was very considerable, entertaining with him their many guests, both official and otherwise. More recently she has been one of the directors of the Sendai Orphanage, and has helped to work out its support. One of her chief recreations was knitting, and among the last things she knit, were thirty kindergarten balls for the infant department of the church Sunday-school at Christmas. Thus it was, in labors abundant, she lived her life among us, as wife, mother, missionary, and friend, leaving us a legacy of more value than that of silver or gold. In the following lines, we refer to others also of our noble company, who have "climbed the steep ascent of heaven."

"O God, to us may grace be given
To follow in their train!"

(Mrs.) HELEN STRATTON ALLCHIN.

Imai Kaku.

Imai Kaku was born in the town of Sakai, not far from Osaka. His ancestors had been merchants for generations, and as a child his ambition was to become a great merchant. His family belonged to the *Hongwanji*, and were earnest followers of that sect, so they were requested to have one of their sons brought up as a priest. Kaku San, being the oldest, would not naturally have been the one to leave his family inheritance, but his younger brother was unwilling to become a priest, and drawn partly by the promise for time to study, he went to a temple when he was thirteen years old, and from six in the morning until twelve at night, he was busy studying the Buddhist writings, or performing their ceremonies. The temple was a rich one, and some of the priests were revered for their learning.

At the age of seventeen he went to

Koya, to the Buddhist University, and, after graduating, served in Kyoto, in Nara, in Tokyo, and in Chiba *ken*, following the principles he had already learned, and success followed his labors. After three years in the last mentioned place, he was asked to go to Hokkaido, because he was physically strong and had been successful in propagating Buddhist principles. He rejoiced in his work and went with bright expectations, but on his arrival, he found things quite different from the representation, and wanted to leave; but he felt he must accomplish something first. The temple was badly in debt, he was not used to snow, and in his heart was resentment and hatred. But some patrons of the temple persuaded him to go to Otaru, and build a temple there, and he did so. This looked like success in some degree, but then he was attacked by rheumatism, and so returned to his native place, and later he went to Kobe, heartsick and discouraged, unhappy day and night. While there, one night, he saw a procession of young men advertizing a Christian meeting, singing as they walked slowly, and he was surprised at such bold faith, but he went to the meeting and heard a sermon on sin and repentance. Returning home, he mused on the difference between Buddhists and Christians, and wondered whether Buddhists were as earnest in trying to save people, whether they had as brave a faith. The next morning he went to a bath house and met a young man there, who asked him whether he was at the meeting of the previous night, and whether he understood what he heard. He said he did. Then the young man asked him whether he believed. As he was in the bath, his clothes were not giving evidence that he was a priest, but he said he belonged to the Shingon sect, and hated *Yasokyo* (Christianity). The young man said, "Do you believe Buddhist teachings? They won't save you." Then he offered to rub his back, and this kindness from a stranger impressed Imai San, and also the earnestness of the man, who preached to him at the same time,

although he did not remember the words he heard.

The next morning also Imai San went to the bath house, and the stranger again washed his back and continued his Christian talk, and invited him to his house to see his books, and proposed to call on him, but thinking it would be a trouble to the house where he was staying, Imai San did not tell just where he lived. The following morning Imai San did not go to the bath, for the sake of avoiding the young man, but he could not forget his humility, his kindness and his earnestness, and admired him for them, wondering whether it was Christianity that made him so different from others.

About this time there were consultations about his returning to Hokkaido. As he was walking out one evening he saw a lantern with a cross on it, and somebody gave him an advertisement of an evangelistic meeting, but he walked past, not wanting to hear a clumsy talk, and debating in his heart whether to commit suicide. As he was thinking "Buddhism does not give me peace, I'll see what Christianity is," he went back and entered the church. Somebody led him to a cool seat, lent him a fan, and brought him his footwear. The young men singing on the platform, and the kind welcome he received, impressed him as different from the ways of Buddhism. The sermon was on the revelation of God through Christ. Afterwards the preacher spoke to him, and said he would call on him, if it were inconvenient to meet at the church, but the reply was that he was a traveler to the Hokkaido, and so excused himself. More subject for thought was here in the welcome he had received, the advertising of services, the visiting suggested, and everything was contrasted with Buddhist ways, and the thought persisted: "Can Christianity help me from this mental or spiritual trouble?" Then, in a day or two, he heard a sermon on prayer, by Mr. Miyagawa, and though he was used to Buddhist prayer, this was different, somehow, and he was much

affected by the thought. The following night, in the same place, he heard a foreigner speak in Japanese, and, to his surprise, he could understand. Mr. De Forest spoke on self-sacrifice, giving illustrations from the Boxer trouble and from Japanese history. He was much impressed, and could not sleep, thinking of the different lives of the Buddhists, and, in the morning, tried to buy a Bible, but, not succeeding, his sister borrowed one from the kindergarten where her children attended, but reading the first few pages of Matthew, with the list of names, then the star that led the wise men, and various miracles, he did not find them interesting, and thinking them merely the vestibule, he wished to go through to the parlor, and so turned to Revelation; and finding the story of the red horse and the white horse peculiar, he lost his interest in reading, and wondered how such a book could have had so much influence over western nations. He tried to return the book, but was advised to read more of it, and it was given to him. Here was another kind act of a Christian, that duly impressed him. So he began to read again, and when he got to "Blessed are they that mourn" it was beyond his comprehension how mourners could be blessed, and although he tried to read on, something pulled him back to these words, because he was so unhappy, feeling resentment towards heaven and hatred toward men. Since all his pondering could not explain the meaning, he went to a pastor who kindly urged him to continue to study the Testament, and explained to him this passage; and Imai San begged to be taught every day, as he was soon going to Hokkaido, where he would not have such an opportunity. As he studied his resentment gradually disappeared and he became happy. In his reading he soon came to Christ's saying about new wine in old bottles, and thinking about the meaning of it was as though a five inch nail pierced his breast. From the first his intention had not been to become a Christian, but to

find something to fill out Buddhism with, to patch it, so to speak. But now he understood that this could not be done, and he could not live a new life in his Buddhist trappings; and this knowledge was an agony to him. Then began a great struggle between giving up Buddhism and accepting Christianity entirely; and he realized that the word of God is sharper than a two-edged sword, that he had done wrong in concealing the fact that he was a priest, and had been carrying an old wine skin to be filled with new wine; and the advice to throw away the old wine skin was not the word of the pastor (who did not know that he was a priest), but the word of God, and it made him tremble. He stayed away from his appointment for reading the Testament, for two days, because he knew the question of throwing away the old wine skins would come up, and he would be pressed to do so. At midnight he waked up, and seemed to hear a voice asking why he had not been studying the Testament, and urging him to keep on studying, and then another asking why he read the foolish Bible, and urging his return to Hokkaido, and after breakfast he still heard the urging not to go to his Bible-study, and stayed away, spending the day in deep thought, and the night in arguing with himself. But at last the voice of conscience and prayer prevailed, and he rejoiced that he could not escape from God, and submitted to His leading. Soon after, he was baptized, and then the question arose as to what he should do. He was inclined towards eleemosynary work, and that of an evangelist was suggested to him. After several days of prayer, Mr. R. A. Thomson met him, and said that Dr. Dearing of their theological school, was to be in Kobe, and it would be well to meet him. The result of the meeting was that the rule of school which required a longer Christian life than Mr. Imai had, was waived, and he entered the school, graduating in due time, and afterwards he became an ordained minister in Osaka. Thence he moved to Tokyo for evangelistic work,

and is now a professor in the Baptist Theological Seminary.

He looks back with gratitude to the various agencies that resulted in his conversion; the street procession and preaching: the earnest stranger in the bath-house: the advertisements scattered among passers-by on the street: the kindness and attention of the ushers at the church: the sermons, and the help in understanding the Bible.

Mr. DeForest had heard his story from Dr. Dearing, but did not meet him until five years ago. Then Mr. Imai gave him his Buddhist rosary, and explained the meaning of it. After Mr. DeForest's death this rosary and Mr. Imai's picture, in his Buddhist dress, were sent to Paul DeForest Hicks, for whom Mr. Imai said he should pray every day.

This sketch is a free translation of Mr. Imai's book, "Why I left Buddhism and became a Christian," but it is a sample of how many ideas lose their uniqueness by translation.

(Mrs.) ELIZABETH S. DEFORST.

The Coronation of the Emperor of Japan.

One of the first thoughts that must have come to many of us in seeing what took place, is that there was a strange mingling of what is centuries old with what is more modern. In deciding what provinces should have the honor of producing the rice to be used in making the white and black *sake*, a tortoise shell was heated over burning charcoal made from cherry wood, and the cracks thus made in the shell were carefully studied according to the ancient rules of divination: while for fixing the date to be chosen for the great event the records of the modern weather bureau were scrutinized in order to learn when there was most probability that the weather would be favorable. At some of the exercises musicians played instru-

ments whose wailing minor strains seem to Europeans more appropriate for a funeral than for a joyful occasion; but at other times there was the blare of trumpets and the beat of drums as military bands played lively marches. The Palace with its thatch of cryptomeria bark is lighted with electricity and furnished with telephones. Before it were men arrayed in antique robes, carrying bows and spears, while on the other side of the gate were drawn up the soldiers clad in khaki and armed with rifles. In the crowd of spectators that watched the coming of the Emperor, frock coats and silk hats of various dates, mingled with the ceremonial robes and bare heads of the Japanese costume. In the procession were Shinto ritualists with their flowing robes and peculiar black head-dresses, while princes presented a brilliant appearance with their white-plumed hats, their coats covered with gold lace, and their further adornment with medals and decorations which were sometimes so numerous that the noble breasts hardly furnished sufficient room for all that their owners were entitled to display. One of the official banquets was in Japanese style with *sake* and raw fish; at another, roast turkey, ice cream, and champagne were placed before the guests. This strange mingling of oriental and occidental features suggests the query: "Which of the two types of civilization is ultimately to be in the ascendancy?" Unless the present tendency is overcome, the answer is evident; indeed it might be said that the West has already gained the first place, and holds it so securely that it must retain it. This is certainly true of many outward things. Is the change only in outward things or are they symbolic of changes wrought by Western influence upon the inner life of the people? In certain respects it might seem as though, in connection with the present occasion, conservatism had won some victories. Shinto, at least, occupies such a place as it did not have in the Tokugawa age; perhaps one superior to what it had forty years ago, after

the attempt of the early Meiji Government for its revival had lost the first enthusiasm that early attended it. Christian schools, though perhaps putting their own interpretation on the phrase, sang the second verse of the Coronation Ode with what the writer intended to be an ascription of praise to the gods of the Shinto pantheon, while members of Christian temperance societies sang of supplying the white and the black *sake* for the Shinto rites. It is hard to escape the thought that the conservatives have won some advantage in having what are plainly religious ceremonies performed by ritualists and by the Emperor himself, notwithstanding the assertion so frequently made of late years, that official Shinto is not a religion. The English translation of the order of proceedings, which was published in the name of the Grand Ceremonies Commission, contains such phrases as the following:—

"Then the door of the Sanctuary shall be opened."

"Then Divine oblation shall be made."

"Then the Grand Master of Rituals shall recite a Ritual Prayer."

"Then the Sacred Seat shall be reverentially placed in the Sanctuaries of 'Yuki' and 'Suki,'" etc.

Rice, fish, vegetables, salt, *sake*, etc. were offered;—offered to whom, or to what? A note explaining the Rite of Bell-ringing says: "The object of the rite, which consists merely in ringing the bells attached to the Sanctum, is to call the attention of the Gods to the fact that the Emperor, or his representative, is about to make obeisance." If these rites have no religious meaning, what kind of rites do have such significance?

While in this and a few other points the conservatives, and so the orient, would seem to have gained at least a temporary advantage, there is much to show that the changes effected by Western influence are not confined to external matters. How great is the contrast between this event and that accompanying Emperor Meiji's accession to the throne! Then

the Emperor was completely removed from his people. None but his immediate attendants and a few persons of high rank, ever saw him. When he went out from his palace, he rode in a bullock-cart, shut in by blinds which prevented any person from seeing him; and lest perchance some one might dimly discern his form through the interstices of the blinds, all people beside the road were obliged to bow their faces to the ground as he passed by. Although in the Tokugawa period the Japanese people as a whole were practically indifferent to his existence, theoretically he was regarded as divine, and there were intense loyalists who turned towards the Kyoto Palace and worshiped him from afar. Now, although the sentiment of loyalty no longer finds its object in the local daimyo, but in the nation's sovereign, and though Japanese loyalty to the emperor, like Japanese patriotism, owes much of its intensity to the fact that it is a new sentiment, albeit a revival of what existed centuries ago, there are probably few among the younger generation who think of the Emperor as being actually divine. It does not seem likely that real emperor-worship can ever gain much place among the Japanese; indeed, the extreme reverence for the emperor that was fostered for political purposes by Prince Ito, when he was the real ruler of Japan, has already lost much of its intensity. Another striking proof of the influence of Western ideas, was the presence in the Shishinden, of two thrones, even though on this occasion one of them was without its occupant. It is the first time that a Japanese emperor's consort has been thus honored, and this betokens a great change in the thoughts concerning woman's position.

[After referring to the generous number of coronation honors bestowed upon Christians, the writer continues:] It is said that the Buddhists are indignant because so little recognition is made of the philanthropic work to which they were incited by the activities of Christians. It looks very much as though the

Government was taking this as one way of rebuking Buddhists for the various scandals, which in recent years have brought disgrace on their leading sects. The Buddhists are also provoked because, although several abbots and priests were entitled by their rank, to attend the coronation ceremonies, only one of them, chosen as the representative of their religion, was allowed to wear Buddhist robes, and he was not given the precedence to which he considered himself entitled. It was said that he refused to attend the exercises, but I have no certain information as to whether loyalty to the Emperor, or to his religion finally prevailed.

All things taken into consideration, we must feel that, even though conservatism sometimes re-asserts its strength, the ideas of the occident are still gaining headway against those of the orient. One feature of the coronation ceremonies was so completely Japanese that no foreigners, not even the ambassadors, were allowed to see anything of it. This was the *Daijosai*, or Great Food-Offering. The buildings in which the rites of the *Daijosai* were held, were in great contrast to the banqueting hall. The latter, when all the electric lights were turned on for our benefit, was one of the most beautiful rooms I have ever seen. The buildings were patterned after the huts supposed to have been used by the early Japanese. The roofs were thatched with rushes, the sides were of matting, the timbers were still covered with bark. No nails were used, wistaria vines serving to bind the timbers together. Those who cut the trees in the forest, those who constructed the buildings, and those having any duties connected with them, went through the purificatory rites of Shinto, ere proceeding to their work. The ground was strewn with white sand. The enclosure was surrounded by a hedge made of twigs bound together into little fagots, somewhat resembling the Roman *fascies*, but placed so close together as to shut the interior from sight. On the night of the ceremony those admitted to

the outer court had to remain in silence, unable to see anything within the hedge except the tops of the buildings as these were lighted up by the torches of the attendants who escorted the Emperor. There was something very attractive and very impressive in all this simplicity, which seemed in keeping with the general nature of the mystic rites that were to be performed. Our guide professed ignorance of what the most sacred of the rites were to be, and said that they were known only to the chief ritualists and to the Emperor, as instructed by them. It is thought by some that in the *Yuki Shrine* he worships the celestial, and in the *Suki Shrine*, the terrestrial deities. Others suppose that the same worship is performed in both shrines; the reasons for having two being that by the repetition of the rites there is less danger that any essential feature will be inadvertently omitted.

It is evident that these rites are Shinto, and that they are religious. While we may regret everything that weakens the view that Shinto is not a religion, since, if this could be substantiated, it would make less puzzling the attitude that Christians should take towards it, there are some reasons for being glad that the ceremonies in connection with the Coronation were not wholly of a secular nature. It would have betokened an exceedingly sad condition among the Japanese, if the coronation ceremonies were wholly without religious elements; but we do find in them a recognition of someone, or something above man. There was worship and prayer. There was the acknowledgment that even the Emperor needed purification before engaging in worship. There was also the expression of a belief in the future life, as the Emperor visited the tombs of his predecessors, in order to inform them of his ascension to the throne.

OTIS CARY.

Tottori's Christian Women.

The Christian women of Tottori are banded together into the "Christian Woman's Society," whose object is to work for Christ and His church. During the last ten years they have made steady advance in executive ability and earnest Christian endeavor. This is due in great measure, to the treasurer, who is a thoroughly consecrated business woman.

The society—there are 38 members—holds two meetings a month, one a sewing meeting and one a Bible class. During the year there are several socials, two or three special meetings, when speakers from outside are invited and invitations are widely distributed, and one union woman's meeting, when all the Christian women of the neighboring towns and villages, and their Christian societies, if they have any, are invited to come to Tottori, to an all-day meeting for prayer, consecration, inspiration and social fellowship.

At the sewing meetings they have dressed dolls and made bags and other things, to sell for their contingent fund. The monthly fee is only three *sen*, so all will feel able to join. The wares have found a market in Japan or in America, where interested friends have held fairs, or sold them privately. The money thus realized has been wisely spent. One hundred and fifty dollars was given towards the new church building, to which they afterwards added a large, handsome screen, to put at the door-way. A good deal has been given away to the poor and suffering, for various evangelistic purposes, and for the many "extras" that constantly come up in the church. Lately they bought materials, and have been making garments for the war sufferers. It is a very democratic body, is bossed by no one, and allows no bossing! They carry on their business, outline their own work, and put it through thoroughly. Last year the Bible-study was on Jesus' teachings on prayer, faith, love, etc., and next year they are to

study the women of the Bible, taking up prominent women of the Bible, while one meeting is to be on the topic, "How we got our Bible." They take turns in leading the meeting, but may ask some one else to speak, if they choose. These meetings are advertised in a printed program, which is also used as an invitation to come to the meetings. This year they are buying a few books to start a lending library, and also some tracts to distribute themselves.

Almost all take one share (5 sen), or more, a month, towards half the salary of a Bible-woman, the Mission giving the other half. This young woman is busily engaged making calls and teaching numerous Bible-study groups of women in the city. She is leading many inquirers into the Way of Life, and strengthening the faith of the new Christians.

The Society has decided to pay the expenses of two members to the annual union meetings in Osaka or Kobe, and also to pay the expenses of some prominent speaker, to come to Tottori for special meetings. They have a decided sense of the responsibility of evangelizing their own city, and are surely making their influence felt.

The Tottori Church had a very successful year, under the able leadership of its young, energetic pastor, Mr. Nakai. Last February, we entered the new building, and since then eighteen people have been baptized, and ten have joined the church by letter, making a total of twenty-eight for the year. There are about a hundred church members, and thirty more, who are interested inquirers. Many of these inquirers and the Christians attend one of the twelve or more weekly Bible classes.

(Mrs.) A. W. BENNETT.

Federated Missions' Meeting.

Beginning at 9:30 a.m. on the 5th ultimo, the fifteenth annual meeting of the Conference of Federated Missions in

Japan continued through five busy sessions, until it closed at 10:15 p.m. of the 6th. So far as the setting of the Conference is concerned, we note the following:—

More than fifty delegates and one hundred visitors were present, including, in the former, three, and, in the latter, seven members of the American Board Mission; from Korea came the veteran Dr. Underwood, who, in ringing tones and clear cut language, gave added emphasis to Dr. Rowland's impressions of his Korean visit, and, in other ways, stimulated his hearers; from the Japanese Federation of Churches came two belated representatives, who had evidently caught the last "slow freight," for, when they arrived, their "thunder" had been given by a non-official brother, who had managed to get in on the fast express. Nevertheless the "regulars" were presented, and received a hearty welcome; the two devotional exercises were inspired by the words of two of the "fathers in Israel"—Bishop Harris and Dr. Imbrie: the "inner man" of the Conference was twice well attended to by the Tokyo ladies, who served fine quality and full quantity, in the basement of the assembly hall—furnishing a menu decidedly in advance of that provided a year ago, and at the same price.

As to the work of the Conference, five matters occupied much of the time, and a word about each may be timely.

1. The chairman's address. This was concerned chiefly with the ever present question of interdenominational union, and the all absorbing topic of the war. It was the utterance of a loyal churchman, and a loyal Britisher, and was thoroughly optimistic in its outlook.

2. The reading of the necrology. For the best part of an hour a carefully prepared paper on each individual was read and listened to with silent respect. "Too long," however, seemed to be the general verdict. Better would it have been, as one critic suggested, to have "the reverent reading of the names only, and then standing for a few moments

of silent prayer." The published papers would be excellent for private reading and meditation.

3. The request of the Christian Literature Society for an annual budget of 25,000 *yen*, and its endorsement by the Conference. The sum was astoundingly large to some, but dwindled as the secretaries, Drs. Wainright and Walne, gave details of the plant, the demand, and the results. It was realized that there were tremendous possibilities in this organization, and the vote was practically unanimous.

4. The resignation of Mr. Pieters from the Japan Continuation Committee. Readers of the *MISSION NEWS* are not all familiar with the facts in the case, but a word will explain. Rev. T. Miyagawa, of the Osaka *Kumi-ai* Church, published in 1915, a booklet (XIX. 2), in which he made the statement that between the descriptions of Christ as the "God-man" and the "God-filled man," he preferred the latter. This statement, together with others in the same publication, convinced Mr. Pieters that the Osaka pastor was denying the deity of our Lord, and was therefore subject to discipline at the hands of the Continuation Committee, which was organized on an evangelical basis. The other members of the Continuation Committee did not so think, and Mr. Pieters therefore sent to the Federated Conference, which had elected him to the Committee, his resignation. The letter was in great detail, carefully and conscientiously prepared, and as such treated by the Conference. The resulting discussion was worthy of any Christian body in dignity, moderation, and a heartfelt desire for the best interests of the Kingdom. The resignation was accepted, with regret, and the question of action regarding a statement of the Conference's belief, was left in the hands of the incoming Executive Committee.

5. The Report of the Committee on Survey and Occupation. There were at least four reports, from different members of this Committee, which had worked

hard at its task. The papers on social, moral, and religious conditions were especially suggestive. Recommendations concerning prayer for village work, the need of its strong presentation to theological students, the need of a simple, appropriate literature, and the coöperation of the federated churches in preventing overlapping, were passed unanimously.

H. PEDLEY.

A Day's Outing with the Automobile in Hyuga.

There were five of us—just the auto full—Mrs. Clark and Miss Ikeda (one of our Sunday-school team), Mr. Takahashi, and his son, a Dōshisha theolog, at home for the vacation, and myself. We started Saturday at 2:30 p.m., our objective was the Honjo—Aya region, eighteen miles west. On the way out we made two or three momentary stops, in each of two villages, to tell the people who gathered at the automobile, that we would stop there for a talk on our way back—naming the hour. The two women were left at Honjo for a children's meeting, and to teach the Bible class, in the evening, and organize a Sunday-school Sunday morning, as previously planned. Which things they did. The Sunday-school will be at the home of one of our ex-"School-Girls'-Home" girls, and some other ladies will gladly help.

Mr. Takahashi was left at Morinaga, five miles further on, to arrange for an evening meeting, while I took the son on to Aya, two and a half miles further, and left him to care for a meeting, while I returned to help in Morinaga. This was only the second meeting there, but much interest was shown by a large attendance at the two meetings, and otherwise. Both meetings were in the business part of the combined Shinto temple, now used temporarily for a part of the town school.

The next morning, Sunday, Mr. Takahashi and I joined the son at Aya. Two of us talked to about 120 children and adults, and the other one gave a Bible exposition, later, for the adults. This Sunday-school is kept up by a Christian teacher and his wife, from Kobayashi. Incidentally, and while the others were eating lunch, several auto-loads were made glad by short rides.

On the way home the two ladies, and a lady guest, were picked up at Honjo.

In each of the two towns we had passed thru the day before, we stopt at a central place, according to promise. The Klaxon announced our presence, and soon we had an audience of a hundred and more, mostly adults, standing about the automobile, on the street, under the open sky; we talked to them from the automobile as a pulpit, and they gave us the best of listening, from beginning to close. In one place two of us spoke, and in the other place, three. Then we came on home, reaching there in time for an early supper. We had managed to get in ten meetings and seventeen addresses, and a good night's sleep, besides organizing a Sunday-school, within the twenty-six hours of our little automobile week-end outing. We are planning for many such pleasure rides; and we expect to do much of the wayside talking as we go about between the evening meetings in the larger places. This will be one factor in solving the problem of country evangelization. The automobile behaves well, and seems intelligently eager to do its part, and to coöperate in every way. [*Not at Chausubara.*]

C. A. CLARK.

Niigata Women at Work.

The last six months have brought about a transformation in the Niigata Church *Fujinkwai* (Women's Society). The society had gradually dwindled, until only a half dozen, or so, were in attendance, and it contributed very little

to the welfare of the church. Last March, with the special advice of the pastor, Mr. Tokiyuki Osada, a brand new society was organized—this time a C. E. society. Every member of the society was placed upon one of the four committees, Social, Church, Decoration, Calling, and Benevolences. During the summer the women worked very hard to prepare for the big bazaar held Sept. 24, on the mission premises. This bazaar was a tremendous success financially, over 200 yen being cleared, and part of this money is to be used for repainting the church. More valuable to the society than the money, was the interest aroused in a large number of women, and the *working habit*, which was established by the affair. The committees are real live ones, and every month have definite work to report at the meetings.

In December the Church Decoration Committee called together volunteers, and spent the day in the church, recovering the old church cushions. The same month the Social Committee served a rice and curry dinner to the newly fledged student Y.M.C.A. The Calling Committee always has a report to make of visits to sick members, cheered by their gift of fruit or flowers. The Benevolence Committee is hoping to do considerable work in visiting the homes of poor people, having a long list of seventy or more names, of those families that receive help from the city. Several visits have already been paid to the city hostel for sick transients, who need help. In this home, which is that only in name (a more forlorn place could hardly be imagined), one poor old woman, 80 years old, has been living for over 10 years. She is mildly insane, and sits chattering all day long, almost blind, and totally deaf. On receiving the little gift of fruit, it was startling to see the complete change in her face and manner. She came to the door, made a low bow, and expressed her thanks in a perfectly rational manner. The municipal officials, on hearing of this visit, seemed to be quite impressed, for few visitors

ever come to cheer the inmates of this forlorn abode.

At Christmas time this same committee arranged a celebration for the children in an orphan asylum. The missionary home was used for this entertainment, and 19 children, dressed in their best, filed in, at least half an hour before the appointed time. They listened eagerly to the Christmas story, which was put before their eyes in vivid colors, through the radioptican pictures. When the Christmas tree candles were lighted in the study, it was a wonderful moment for these little people, and they were blissfully happy when they each received a little present, and the cakes, and popcorn bags. The church ladies were on hand to help, and seemed to enjoy the affair as much as the children. The ladies are now planning to entertain the students in a large Blind and Deaf and Dumb Asylum, using again the missionary home.

The Society is quite proud to hand to new comers, a neat little printed folder, containing the Constitution, names of members, with their respective committees, and the program of meetings for the year. The attempt has been made to vary the subjects of the monthly meetings, and yet make each one helpful and practical. Among the subjects of special interest the following might be mentioned: "Methods of Bible study," "The Beginnings of Miss'y Work in Japan"; "Bible Lessons in the Philip-pians"; "Temperance Meeting."—all led by the pastor. "A Foreign Miss'y Meeting on China"; "How the Christian Home can set the Standard for Purity," led by the missionary member; also, "A Practical Talk to Mothers," by a Christian teacher of mid-wifery.

It was voted at the New Year's Social, that the Society would contribute definitely to the running expenses of the church for the coming year, and it is hoped that one hundred *yen* will be pledged to this cause.

During the Kimura meetings held in the church the second week in January,

a large number of new women made decisions for Christ. This C. E. Society will be a great help in developing the Christian characters of these women. A monthly prayer meeting of the society is held after the Sunday morning service, and here the women take part freely and with great earnestness. One earnest member of the society has gone to the Kobe Woman's Evangelistic School, leaving her two little children here; and we hope she may return to do a great work in Niigata.

The Spirit of God is working here in this city. Pray that our faith may be strong, and our courage unfailing, to undertake great things for God.

(MRS.) GENEVIEVE DAVIS OLDS.

Doshisha Trustees' Meeting.

At the annual meeting of the Doshisha Trustees, thirteen of the twenty members were present, including the three representatives of the Mission. No matters of especial importance came up to demand much time for discussion, so the meeting was concluded with the two sessions of Friday afternoon and Saturday morning, January 21 and 22. President Harada's reports showed a very satisfactory condition in all departments, with a total present attendance of 1,349. The budget for the current year, was 92,578 *yen*, as against 83,796 for last year, an increase of 8,782. Among some changes proposed and adopted were the change in name of the Middle School department; from *Futsū-gakkō* to *Chū-gaku*,—about the nearest approach possible to the Government name of *Chū-gakkō* without an infringement of the patent rights! Also, the change of official title of the head of the institution from *Sha-chō*, to *Gaku-chō* (i.e., from Head-director of the Company, to Head-master of the Schools); and the appointment of a *Seito-kan* (Inspect-

or of the students) in the Middle School department.

The resignation of Mr. Ichihiro Tokutomi and his committee of eighteen for the Politico-Economic and Literary Departments, was accepted, and a letter of thanks was sent them, acknowledging their great assistance to the Doshisha during these first and formative years of the University courses. This resignation was given and received in the interest of more concentrated and economical administration in the future; and, as it was expected that the resignation of the other special University committees would doubtless follow, a Committee of Investigation (*Chōsa-in*), consisting of ten members, was chosen for undertaking the work previously done by these committees.

The erection, in the near future, of a much needed gymnasium was authorized, and a committee was chosen for this purpose, with power to act. The money received from the recent sale of one of the old Mission houses, may possibly be used for this purpose, tho the final disposition of that fund was left conditional. The trustees showed their appreciation of the building operations, especially of the University Recitation Hall, now under way, and of the Library Stack-room already completed and in use.

Miss Denton, in her usual bountiful manner, acted as hostess at a dinner given to the trustees on Saturday; and the foreign members of the Board, certainly, came away with many pleasant memories of the courtesies of the Kyoto Station.

H. B. NEWELL.

Field Notes.

During the single year of the incumbency of the new evangelist, Rev. S. Mizoguchi, the Nobeoka, Hyuga, church has received 35 new recruits, which more than doubles its membership, has quad-

rupled its contributions, and exhibits a spirit of harmony and earnestness that ensures growth for the church so long as the spirit can be maintained. Nobeoka still has a good number in process of preparation for membership.

From Kobayashi, Hyuga, we are accustomed to hear encouraging news. Mrs. Sugita, the pastor's wife, seems to be synonymous with kindergarten. She started and maintained one some years, at Asahigawa, Hokkaido, and now she has one at Kobayashi, in a building erected by the townspeople and given her for use as a kindergarten.

Kumi-ai spiritual conditions at Miyakonojo seem to be way below par.

A few months ago Rev. Shinko Imazumi, pastor of Tamon Church, Kobe, started a weekly calendar,—a single sheet about $7\frac{1}{2} \times 5\frac{1}{2}$ *sun*, printed on one side in two columns (*dan*), giving a brief synopsis of the sermon, notices, et cetera; it is printed at the Kobe prison.

The annual New Year's social of the *Rōjinkai* and *Fujinkai* (Old Folks and Ladies Meeting) of Kobe Church was a joint affair and took the form of a congratulatory service for members over 80 years of age, and for those who received baptism 40 years ago. The church celebrated its 40th anniversary in the spring of 1914; twelve were baptized 40 years ago, tho at least three received it at some other church. Of the 5, who are over 80, one is 91, and was baptized when 83. During the last hymn of the devotional meeting, several little misses in most gorgeous apparel, brought in small stands, on each of which were two large *mochi* cakes—a pink one on a white one—, and placed a stand before each of the seventeen old people. It was a charming sight. The class of old ladies at Kobe Church is phenomenal, with an average attendance of about 15, while at the monthly meetings there are often as many as 40 present. No one can join their society until she has past her sixtieth milestone.

In January *jōjun* Dr. Newell made a trip to Saijo region, where he had good

meetings; there was one baptism at Komatsu and twelve at Saijo, besides one addition by letter. The evangelist, Mr. Yamanaka, is doing good work. Since his return to Matsuyama, about Oct. 1, Dr. Newell has had 38 baptisms in his field.

At the end of January Mr. Olds and Mr. Fujita organized at Gosen a Brotherhood Club of middle school students, with 15 present. The Sunday-school meets in two sections at 9 a.m. and 1 p.m., with over a hundred children in each—including practically all children in town. At 2 p.m. there is an older girls' Bible class, consisting of about a dozen, who call themselves the Violet Society. A preaching service is held Sunday evenings, and about 35 attended on Jan. 30.

General Notes.

Sapporo Church, this year, completes twenty years of history. At the annual meeting, in January, a committee was appointed to build a parsonage by way of celebrating the event.

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There were baptized, in January, two persons in Sapporo, and one in Otaru, all of whom came from Teshio, and are in part, at least, the fruit of the general touring of the last four years.

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The fortieth anniversary of Kobe College will be celebrated Mch 29, 30, following commencement on the 28th. Five students were baptized the Sunday before the Day of Prayer (Jan. 27), including one who had long withstood Christianity and exercised somewhat of an atheistic influence. This helped to produce a serious religious spirit on the latter occasion, and some fresh decisions have been reported.

* * * *

The American Board Almanac has been a repertory of interesting and valu-

able information about foreign mission work, and we appreciate the wisdom of one of our missionaries who scrupulously preserved these almanacs thru a long life of service, and had them bound in convenient sized volumes for his library shelves. It has seemed to us that the last two have risen to an excellence surpassing previous ones.

* * * *

A few weeks ago we had occasion to make some inquiries as to the average annual expense per orphan in various institutions, calculating roughly by dividing the absolute total of all expenditures, for superintendence and everything, by the total number of children. One of the last kindnesses performed by Mrs. DeForest, was to assist in this. Jomo, 77.70 yen, Hakuaisha (Osaka), 71.20 yen, Sendai, 71.09 yen, Okayama, 61.31 yen, Kobe, 56 yen were the results. The Sendai Orphanage advertized that 60 yen will support an orphan.

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One of our pictures shows the *haiden*, or hall of worship, of Goō Shrine, where Goō Dai Myōjin (Great Illustrious Throne-Protecting God), a name given to Wake no Kiyomaro, by Kōmei in 1851, is worshipt. The shrine was first established in 1874, at Mt. Takao, near Kyoto, but was removed to its present site in November 1886. Usa Hachiman-gu, parent of all Hashiman (God of War) shrines, is in Buzen, Oita Prefecture, where Homuta Wake (Ojin), an ancient alleged emperor, is worshipt as Hachiman, along with Tamayori, foster-mother of Jimmu, and Otarashi Hime (Jingo), the alleged mother of Homuta. This shrine is supposed to date from about A.D. 550. Wake no Kiyomaro, a Nara courtier, about A.D. 765, consulted the oracle in behalf of the throne. A bronze bust of him stands before the triple shrine of Usa.

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One of the Salvation Army workers at Tokyo visited three men in prison

two were brazen-spirited, but one was penitent, and declared that when he was released he was determined to show his friends and the world that there was good in him—he was going to turn over a new leaf. He sent word to his wife about his changed spirit, and asked her to rejoin him when he was set at liberty, but she was so humiliated at his getting into prison that she replied: "I'll never live with you again, but I'll pick up your bones" (*kotsu wo hirou*); which means that she was still willing to perform the last act of affection, referring to the custom of relatives going to the crematorium after the incineration of a body, to pick out with chop sticks, bits of unconsumed bones, especially the *mune-botoke*, in case of a firm Buddhist, to be placed in an urn for preservation, or burial. Buddhism introduced the custom of cremation in 701 A.D., and in Japanese cities there are usually good crematoria. In one city of nearly 50,000 people, the prices range from 5 *yen* first class, to 3 *yen* second, and 2 *yen* to 1.50 *yen* for third class. In a city of half a million people there are two crematoria, at both of which the extra first class costs 7.50 *yen*, first class at one costs 3.90 *yen*; these are for *nekan*, or full length coffins. But many Japanese use an *oke*, *zakkan*, a tub, for the corpse, and for these the first class rate is 6 *yen*, second, 3 *yen*, and third, or *nami*, 1.75 *yen*. A prejudice largely prevails among Americans and not a few Europeans, against cremation; but where a crematorium is readily accessible, it is the most hygienic and reasonable mode of disposing of the body; the finest crematorium we ever saw was at Genoa, where cremation was much practiced, and where everything was neat and thoroly scientific. In Japan one arrangement is much like that of a safety deposit box at an American bank-vault, except that here the friends are given the key to the outer door, and the superintendent of the crematorium retains the key to the inner door of the combustion chamber. Within three weeks' time around new year's, no less than three of

our friends were cremated, two Americans and one dear old Japanese lady, eighty-two years old, who, learning of the removal of the many graves at Annyōji Yama, Kobe, last year, to enlarge the public park where the Marquis Ito statue stands, expressed the earnest desire to be cremated, that her remains might be the least possible trouble, in case it were ever necessary to have them removed from the original burial place.

* * * *

Statistics for Dec. 31, 1913 give 13 Shinto sects with 73,432 *kyōshi*, priests and priestesses, of whom 5,669 are women. Tenrikyō is in the van with 19,292 men and 1,757 women, then comes Shinto 8,402 and 162; Shuseiha 8,183 and 398; Ontake Kyō, 8,082 and 986; Taisha Kyō, 5,028 and 248; Kurozumi Kyō, 3,881 and 208, and with 27 superiors. Thus the last is about midway in size among the sects. Mr. White's statistics which will appear in his concluding article next month, show an increase in teachers, but his returns are probably more recent. At the end of last month Baron Takagi, in the House of Peers, asked for an explanation of the five per cent annual decrease in Shinto priests. The Director of the Bureau of Shrines admitted that there is some decrease every year, and that the number of shrines has been decreasing. In 1906 the number of registered priests was about 15,000; in 1913, about 14,000. "There is no cause for apprehension," he added, "as the government is training students at the Kokugaku, and two other institutes, for the Shinto priesthood." The Minister of Education, under whose jurisdiction religions were placed in June 1913, added that "the government intends to replenish the number of Shinto priests by appointing retired educationists, officers, and officials." The reference apparently is to a class of priests registered under the governmental ceremonial system, not to the sect above mentioned, whose priests numbered only 8,082, according to the official report for 1913, whose statistical

tables are before us in the original. In the course of his paper Dr. Cary said that "Christianity, tho as yet somewhat puzzled about the attitude it should take towards official Shinto, is nevertheless the only system that dares utter even a peep against its religious elements." A sentence at the end of his paper also refers to the puzzled attitude in which Christians stand toward official Shinto. The government does not make it evident that it is not practically supporting Shinto as a state religion. It has been officially declared not a religion, but an official ceremonial system, yet in practice the government's use of the system seems to belie the declaration. Japanese have been trained for centuries by Buddhist influences, to regard some forms of insincerity very lightly, where Christianity regards them most seriously. Time and again by casuistry—*yūnei mujitsu*—do Japanese evade a difficulty in the way of straightforward attainment of a desired end. It would be contrary to the Constitution for the government to openly support Shinto as a religion. But many Christians are sincerely troubled at the use made of Shinto by the government, and ask themselves, "Is it possible that the official declaration is a mere device on the part of the government, to get around the Constitution, and still practically throw the weight of official influence solidly in favor of the Shinto religion?" To the average intelligent university graduate from the Occident, after long years of residence in Japan, it is impossible, we believe, to see any clear distinction in reality between Shinto as a state-religion and Shinto as a state-ceremonial.

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At Tokyo last April there was published a large *kakemono*, some six feet long by two feet wide, containing a photograph of many forms of Japanese paper money, in Meiji Era, but also of some antedating and postdating it. Each piece on the *kakemono* is numbered, and by reference to the legend at the

bottom, the date of issue may be ascertained. Unfortunately, this interesting *kakemono* was suppressed by the authorities, or it would be possible to obtain a copy. Changes in the form of bills since 1868 have been frequent, and people who have resided here for one or two score years will find, if they happen to see a copy already sold before suppression, the photographs of many old friends. Here are the scrip ten, twenty, and fifty *sen* pieces, with a pair of *hōō* (phenixes) and a pair of dragons on the back. They were issued in 1881 and 1886, along with one, two, five, ten, fifty, and hundred *yen* bills of the same type. In 1899 Japanese paper money for Formosa was issued, and the design was practically the same as of that issued in Japan in 1881 and 1886, black, with a pair of *hōō* and a pair of dragons (only these are *Chinese*, instead of *Japanese*). It is interesting to note that Japan issued in 1914, paper money of this same design, but of lighter color, for use in China—Tsingtau, we suppose, and the notes bear the legend, *Gūnyō teihyō*, showing that they were issued for use by the military authorities, and include ten, twenty, fifty *sen* scrip, as well as one *yen*, etc., notes. Before the present one *yen* bills were much in vogue we used a neat little one *yen* blue bill with Daikoku on the face; and there was a series of blue bills, including a hundred *yen* bill. The current one *yen* bill was issued in 1890, and bears the likeness of Takeshi no Uchi, or Take no Uchi, the prime minister, privy counselor, or what not, of Jingo Kogo and several other sovereigns—the Japanese Methuselah. We once had five *yen* bills with Jingo Kogo on the face, two issues, 1878, and 1880, differing in color, not in die. The pretty five *yen* note, still current, tho going out, issued in 1899, bears Take no Uchi and Usa Hachiman-gū. The latest five *yen* note bears Sugawara Michizane and Kitano Tenjingu, at Kyoto, and is watermarked with Ebisu's face. The ten *yen* note with wild boar on the back (termed "hog-money") was issued in 1913, and bears

Wake no Kiyomaro, and the *haiden* of Goō Jinja, Kyoto. This is probably the only shrine in Japan with wild boars substituted for the practically universal *koma-inu*. According to tradition, when Wake no Kiyomaro was banished to Ōsumi, a drove of wild boars assembled at his landing place to welcome him, and accompanied him, as a body-guard, to his lonely place of exile. A former ten *yen* note (1890) of the series of the present one *yen* note, bore Wake no Kiyomaro on its face, and had tiny wild boars in the marginal frame of the note. The latest ten *yen* note also bears his likeness, but the *shinden* of Goō Jinja is substituted for the *haiden*, and the wild boars have disappeared. The present hundred *yen* bill bears Fujiwara Kamatari and Danzan Jinja, the so-called Kansai Nikkō, at which he is worshipped. It will be noted that all these men, Take no Uchi, Fujiwara Kamatari, Wake no Kiyomaro, and Sugawara Michizane were distinguished civilians and renowned patriots.

Personalia.

Miss Lizzie Hart, of the Canadian Meth. Mission, Ueda, was a welcome visitor at Kobe at the end of last month.

At Tokyo, Feb. 1, 1916, to Mr. and Mrs. John Merle Davis, a daughter, Georgiana Willard, was born—eight pounds.

Dr. and Mrs. Pettes pulled out of Okayama, bag and baggage, on the 11th, and took up permanent residence at Tokyo, on the 12th.

Miss Florence Maria Gordon, from Mech 21, 1906 till May 6, 1911, at Kobo College, is principal of the high school at Kerman, Calif. Her father died last Thanksgiving Day.

Rev. Robert B. Whitaker and Mrs. Louise Gulick Whitaker reached Japan by the *Tenyo Maru*, Jan. 25, and left Kobe by the same Jan. 28, on the way to their field in our Foochow Mission.

Rev. Frank Newhall White, D.D.,

Walla Walla, Wash., lost his mother last spring. He attended the National Council and pronounces it "the biggest event of their history, for Congregation-alists."

Miss Susan Annette Searle reached Japan by the *Tenyo Maru*, Jan. 25, and came down to Kobe by rail, receiving a notable welcome-demonstration by Kobe College in red-lantern procession from the railway station.

Miss Marion Newhall White, who has been a great invalid for nearly four years, was operated upon at the beginning of Dec., at Mayo's, Rochester, Minn. A week later she was making a good recovery from a major operation.

Mr. Warren is rejoicing in the temporary service, as personal helper, of a professor in the Lutheran "Kyushu Gakuin," of Kumamoto, a man who has spent seven years in America. Mr. Warren recently spent eight days at Nobeoka, the northernmost out-station of Hyuga.

Rev. Sidney Lewis Gulick, D.D., is actively engaged in his Pacific Slope peace propaganda. "He is speaking two or three times daily, and thrives on it. Such a strenuous life would send me under the sod. For a man who left Japan with a supposedly incurable disease, he is a fairly lively corpse."

Rev. Prof. Wm. Adams Brown, D.D., of Union Theol. Sem., N.Y. City, is expected in Japan about Mech 21, to proceed to China, and then return for a visit in Japan. Apl 16—22 he is scheduled to give lectures at the Doshisha, followed by a week in Kobe, Osaka, etc., before moving Tokyoward.

Rev. John S. Chandler, D.D., and Mrs. Chandler, of our Madura Mission, are expected to reach Yokohama Feb. 22, on their way to India. They are the parents of Rev. Robt. E. Chandler of Tientsin, and it will be remembered that Mrs. Robt. Chandler is one of our Mission girls—Helen Davis (Chandler).

Mrs. Henry Topping, of the Baptist Mission, Morioka, a well-known kindergarten, after seeing her son, Mr. Willard

Topping, started from Kobe for Shanghai, visited kindergartens at Kobe and vicinity last month. The Toppings are long-standing and esteemed subscribers to *MISSION NEWS*. May the shadow of their purse never grow less!

Mr. Dudley Allen White, of 1,014 Second Av., Salt Lake City, Utah, was recently promoted at the smelter works, and is now confidential man to the manager. Previously he was in charge of the special dept of the head-smelter at Toolle, Utah, dealing with the smoke problem by electricity, which removes impurities injurious to the surroundings.

Here's the secret that was not put in *MISSION NEWS*. On Dec. 31 it was announced that Miss Mabel Ethelyn Bosher, principal of Kawaihau Seminary, Manoa Valley, Honolulu, was engaged to Rev. Doremus Scudder, D.D., pastor of Central Union Church of that city. The wedding came off at Atherton Hall (XVIII. 5), Jan. 25. Congratulations to our old friend and former fellow-laborer in our Mission!

Miss Katherine Drake, of the Canadian Methodist Mission, another well-known kindergartner, and the principal of the Ueda Kindergarten Training School, was visiting kindergartens at Kobe, and vicinage, last month, including the Southern Methodist Kindergarten Training School at Hiroshima. She not only has had charge of a Training School, but she has had supervision of several kindergartens in different towns.

Rev. Chas. K. Harrington, D.D., of the Baptist Mission, Tokyo, is a modestly sweet singer in Israel, and he has generously acquired the habit of remembering his many friends each Christmastide, with a dainty booklet of his own poems, and this year sent also another booklet: "Five Old Friends," sermon-like addresses on Abraham, Moses, Samuel, David, and Isaiah, interspersed with some of his own, and some of others' poems.

No one who saw Rev. R. P. Gorbald, D.D., of the Presbyterian Mission, Kyoto, at the ball games at Karuizawa,

last summer, between the Waseda boys and the foreign nine, when he played a vigorous game and was a heavy batter, when he chanced to hit the ball, could have suspected that soon he would become seriously ill, and pass away in four months' time. He died at Kyoto, on the 30th of Dec., from heart disease, after confinement to his bed several months.

Rev. Francis E. Clark, LL.D., and Mrs. Clark, who have been in Hawaii since early January, where he was partially engaged in writing a book, by the seashore where the Gulicks embarked in the glassbottomed boat, once upon a time, are expected in Yokohama by the *Shinyo Maru*, Feb. 22. They will remain in Japan until about mid-March, then go to Chosen and as far as Peking, sailing for America from Yokohama about April 22. Dates can probably be made by correspondence with Dr. Pettie, 12 Hounmura Cho, Azabu.

We regret that Rev. Tsugio Matsumoto, formerly pastor of Takasaki Church, then of Tottori Church, and, more recently, of Obi Church, is again in very poor health. It will be remembered that lung disease appeared while he was at Tottori, but some months at Akashi, and, later, at Miyasaki, seemed to have largely restored him. He has recently left Obi Church, Hyuga, for health reasons. He is being helped by friends to a year of leisurely recuperation. The family have a sorry outlook, unless he recovers soon sufficiently to secure employment. There are six children, ranging from a very young one to a lad about 14, who is a student in the first year class at Kwansei Gakuin, Kobe.

Miss Katharine Farr Fanning, student at the Tokyo Language School (*Nichigo Gakkō*), spent her New Year's vacation with her cousin, Mrs. Gertrude Willcox Weakley, of the Southern Methodist Mission, Osaka, and was present at the Christmas meeting of the Fifteen Club, Dec. 28, at the Glory Kindergarten, which was decorated quite Christmasy, with a big tree alight with candles, and with clusters of burning candles at inter-

vals about the walls. As usual, the subject was Christmas Carols, in charge of Rev. F. Kettlewell, of the S. P. G. Mission, who always affords an enjoyable evening. Carols, commemorating the song of the angels to the shepherds, at the nativity, appear to have been emphasized more in old days, when bishops and clergy sang carols and played games on Christmas.

In his "Evolution of New Japan" Prof. Longford says: "On the 3rd of November, 1852, a son was born to the Emperor, his mother being the Lady Nakayama, the daughter of a cadet branch of the Fujiwara family, one of the *jugō* (morganatic wives), who, from time immemorial, have been united to the Emperor by ties only one degree less formal, and no less binding, than those which unite him to the Empress." It is an interesting fact chronicled in the Kobe native press, last month, that Madame Koiso, member of Kobe Church, who died at 82, was, in her youth, a member of this Nakayama family, where she had been received to learn polite accomplishments. She was 19 at the birth, and may have shared in the attentions paid the child. She had been a most lovable Christian for some thirty-two years.

Miss Ida Woodruff Harrison, who was born at Granville, Ill.,—after graduating from high school at Sac City, Iowa, studied four years at Oberlin Conservatory of Music, and received a teacher's certificate. For two and a half years she gave private lessons on the piano and in harmony, and during one year she taught music in an A.M.A. school at Moorhead, Miss., where our Miss Gardner, who is a faithful subscriber to MISSION NEWS, has been postmistress for many years, irrespective of the political stripe of national administrations. Miss Harrison is a member of Perry (Iowa) Cong'l Church, and Perry is her home town. She takes up the musical work at Kobe College, and is a most welcome addition to the teaching staff for that reason. Several of her relatives and ancestors

studied at Oberlin. Can any bad thing come out of Oberlin?

Miss Grace Hannah Stowe, under caption Akron, O., Nov. 24, says that she and her sister attended the National Council meetings at New Haven, since when the former has been speaking in the Interior on Japan. She attended the W.B.M.I. meetings at Milwaukee, where Dean Fitch, fresh from this part of the world, was a speaker. Miss Stowe was visiting her friend, the Y.W.C.A. Gen'l Sec'y at Akron, and had met Miss Marion Frances Allechin several times. Messages have come from Miss Mary Elizabeth Stowe, at Glastonbury, Conn., where she is visiting an uncle, and finding plenty to do "at home," reviewing her knowledge of housekeeping and feasting on eggs, cream, and milk. She is only an hour from Hartford, and planned to take courses at the School of Missions. On Nov. 24 the mercury at 8 a.m. was 24°—about as cold as it ever gets at Kobe.

Miss Annie E. Strong, sister of our Secretary, writes: "It is always such a pleasure to have the MISSION NEWS come, and the personalia column is the first one to which we turn. We have deeply appreciated your kindness in sending it to us all these years [Take notice, Mrs. Pettee, and take all the credit, too!]. A letter from Mrs. DeForest received this morning [Dec. 28] tells that she will soon be on her way, but as she plans to stay awhile with Louise, in Buffalo, and then go to Jack, in Washington, we do not know when we shall see her. Mother goes about freely, and is a wonder to everybody. Our Missionary Home is in a crowded condition, due largely to the exiled missionaries from Turkey—twelve children under twelve, and from thirty-five to forty in the family, tho I believe the new building was not expected to accommodate more than the old one. The cottage, too, is full with older, or invalid missionaries."

Prof. Chas. Atwood Kofoid, of the zoölogical dep't, University of California, and Mrs. Kofoid, arrived at Yokohama

by the *Shizuoka Maru*, Jan. 10, and after brief visits at Tokyo and Kobe, left the latter on Jan. 17, *en route* for India, and Ceylon, where he intends to study the marine life in the Indian Ocean. He is spending his sabbatical year, in part, in research for the U.S. Bureau of Fisheries; he also hopes to study Japan's pearl culture, and make a scientific report on it to the U.S. Government. He plans to return to Japan next June or July, and sails for home early in August. He is a student of planktology, and has invented different forms of plankton nets, and a water sampler for deep sea research. Since 1912 he has been assistant director of the Scripps Institute of Biological Research, of the University of California. Mrs. Kofoid is said to be a prominent Y.W.C.A. worker. In 1906 Mr. Stanford had Prof. Torrey, another zoölogist, then of the University of California and a colleague of Prof. Kofoid,—for a cabin-mate on the *Mongolia*, when she was wreckt at the Midway Islands.

Some of our readers remember the visit of Prof. and Mrs. Wilson, of the Arnold Arboretum, near Boston, Mass., to Japan during nearly the whole of 1914 (XVIII. 3, 4). Mr. Stanford enjoyed the privilege of accompanying him on his scientific visit to Mt. Koya, to investigate and

photograf especially the "umbrella pine." In the "Garden Magazine," N.Y., since last June there has been a series of horticultural articles by Prof. Wilson, well illustrated and largely based on his Chinese and Japanese travels and discoveries. The following is from "one of our contemporaries": "The trustees of the Massachusetts Horticultural Society have done well in bestowing the George R. White gold medal upon Ernest H. Wilson for his work in the advancement of the general cause of horticulture. In the coming years multitudes of persons will enjoy the fruits of the labors of "Chinese" Wilson at the Arboretum, on the far borders of Thibet, and in every portion of Japan. Those competent to express opinions have said many times that he has introduced more valuable plants into this country than any other single person. His journeys have taken him to remote places, some of them never before visited by Americans or Europeans, and several of his finest trophies have been secured at no small personal risk. His enterprises represent a spirit of devotion to a cause of beauty and utility, which does not win the awards of popular applause which many lesser services gain, but they are appreciated by all who have any knowledge of the importance of horticulture and its related sciences."

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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